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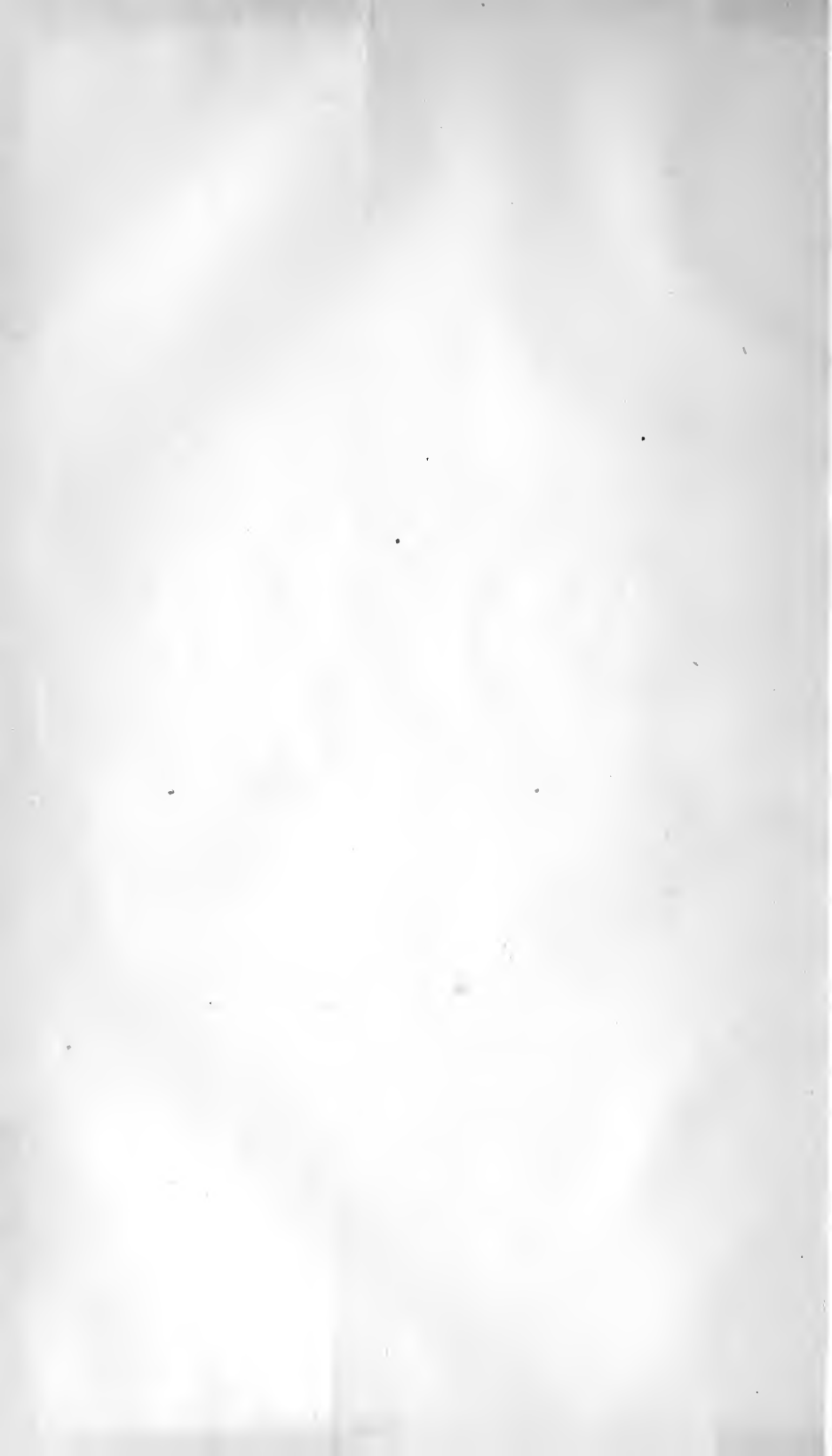


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THE FAITHFUL CHRISTIAN.

A

FUNERAL DISCOURSE

ON THE

DEATH

OF

ROBERT STUART, ESQ.

BY THE REV. GEORGE DUFFIELD.

DETROIT:

PRINTED BY HARSHA & WILLCOX.

—
1849.



THE FAITHFUL CHRISTIAN.

A

FUNERAL DISCOURSE,

DELIVERED NOVEMBER 12TH,

ON OCCASION OF THE DEATH

OF

ROBERT STUART, ESQUIRE,

A RULING ELDER IN THE FIRST PRESBYTERIAN CHURCH OF DETROIT,

WHO DIED SUDDENLY AT CHICAGO,

ON THE 29TH OF OCTOBER, 1848.

BY GEORGE DUFFIELD, ²² 6-1794

PASTOR OF THE FIRST PRESBYTERIAN CHURCH DETROIT.

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PUBLISHED BY REQUEST.

DETROIT:

HARSHA & WILLCOX, BOOK AND JOB PRINTERS.

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FUNERAL DISCOURSE.



HEBREWS, 11, vi. By faith he obtained witness he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.

“**WHAT** man is he that liveth and shall not see death?” It is the certain doom of all our mortal race. That fell and frightful monster sways his blighting sceptre o’er all that is lovely and valuable, honorable and good. Enthroned by sin, and installed by the god of this world as the king of terrors, neither age nor sex, youth nor beauty, usefulness nor honor, are spared from his malignant stroke. We shrink at the thought of his approach; and shriek in agony as he fulfils his stern commission, and lays his icy paralyzing hand upon our quivering frame. In vain do we cry out for help; or seek to hide from the horrid gaze of his livid eye; or attempt to escape from the relentless grasp of his giant arm. Home with all its sweet comforts and delights, friends with all their gay cheer, children and family with all their endearments, church society and country with all their claims, can make no successful appeal to his inexorable breast. “Thy days are numbered, thou must sojourn among the dead,” is all the response he gives to the the agonized prayer. Nor will he light up the gloom,

or ease the crushing burden of the thought, that the drooping, powerless, departing object of our fond and tenderest affections, whom he bears away amid our tears and groans and gushing woes, shall e'er revisit these mortal scenes to recompense with joy the anguish separation has produced.

We look with lingering longing gaze, and hearken with intensest desire, while we hang around the lifeless remains of a parent and friend beloved, in hope that possibly this may not prove the last farewell, that our ears may again be greeted by the gladdening tones of the voice we loved to hear. But as we turn away from the closed eyes, the pallid cheeks, and sealed lips of the dear object of our love, and in our grief exclaim, "oh, shall we never, never see that face again," there springs up, amid the deep musings of the heart, the dread and painful response,

"We return—we return—we return no more."—
So breathe sad voices our spirits o'er ;
Murmuring up from the depths of the heart,
Where lovely things with their light depart,—
And the inborn sound hath a prophet's tone,
And we feel that a joy is for ever gone.

It would greatly mitigate our sorrow at the death of friends, if some intercourse could yet be had with their departed spirits, however short or seldom it might be. We try to pierce into the depths of infinite space, or penetrate within the veil that shuts out the unseen world from all that strikes the eye or ear ; and could we but hear the voice of the dear departed to warn, to counsel, or assure us that we were still

recognized and our love reciprocated, death would lose half its terrors, and the bitterness of sorrow cease. In vain does reason, by the light of nature, seek and court communion with the dead. No voice breaks from the sepulchral vault; no ray of consolation sheds serenity upon the tomb. We turn away from the charnel house, and strive to decorate the grave and cemeteries of the dead, that we may forget the bones and ashes and ordure that lie concealed beneath the ground. Nature is mute and powerless, but Revelation proffers her grateful service; and conducting us through the darkness, beyond the precincts of the tomb, bids us behold the happy conscious spirits above that "died in faith" rejoicing in the presence of God, at "His right hand where there are pleasures for ever more." They do indeed disappear from earth, but their voice is still heard; not in unearthly tones, but by the faith in which they lived and died and ascended to God.

The death of Abel was the first instance recorded of the achievements of the grim tyrant death, in this world. Suddenly, by the brutal murderous stroke of a vengeful brother, he fell the victim of the grave. But the death of his mortal body destroyed not his living conscious mind or soul. He had believed God, and presenting the sacrificial offering prescribed by divine authority, looked, through the typical, to the real atonement provided for the sins of men. He trusted not in his own virtue, or good deeds; but in the merits and mediation of that great Redeemer, whose blood and righteousness alone avail for our

pardon and justification before God. He accepted the offer of grace and salvation made to him as *guilty and condemned*, as justly deserving the wrath of God, even eternal death, and renounced all thought of merit of his own. Before his death he had evidence of his acceptance with God, which Paul says every truly justified soul has. "Being justified by faith we have peace with God," said our Lord Jesus Christ," by whom also we have access into this grace wherein we stand and rejoice in hope of the glory of God."

Faith in the promised sacrifice and Saviour formed the essential element of his religion, and that faith, which had already justified him, and secured the tokens of God's approbation, being recorded for our benefit, has continued, from that hour, to proclaim to us the riches of divine grace. For aught that we know to the contrary, his death was instantaneous; not a word, or sigh, or sign whatever, escaped from him that indicated his dying thoughts. But his record was on high, and the faith in which he lived and died is the voice by which, though dead, he yet speaketh. By faith, "he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."

The *modes* in which the faith of departed believers may yet speak after their death, is the theme we present to your thoughts, beloved hearers. On this sad occasion, we shall do it in the special applications appropriate. The sudden startling stroke of death, which has prostrated a dear friend and brother and fellow officer in this church of God, has already spoken,

with loud and trumpet tongue, on the ears of this community, as the sad communication came with lightning celerity from a distant city. His manly form, and noble mien, and portly air, we shall behold no more. His solemn voice, occasionally in our social and religious meetings lifted to warn and to exhort, to counsel and instruct, we shall hear no more! No more shall he mingle with us in these hallowed walks and scenes! He has finished his course. His earthly race is run.

Nor did it please his covenant God and Saviour to allow him opportunity, in his dying moments, to have communication even with the partner of his bosom. From the midst of highest health, without a moment's warning, by one sad and fatal stroke of death, his spirit bade adieu to earth, and returned to God who gave it. God has withheld from us the common, greatly prized, and cherished consolation of having some "last words," or "dying speeches," to embalm in our memories, by which more easily and tenderly to recall to our thoughts a departed friend, or assure us, either that it was well with him when passing down over the river of Jordan, or that he had safely reached the heavenly Canaan. But we need not seek memorials from the river's depths. Like Abel his faith had embraced an all sufficient sacrifice. His life had furnished proof to himself and others, that it had availed for his justification before God. He plead not his own virtue or righteousness, which were exemplary and exact; nor offered the gifts of his charity and liberality, which were abundant and persevering;

nor relied on his prayers or alms, and ritual forms and duties which were constant and abiding. These were not the ground of his acceptance.

The grand element of his religion was faith in Jesus Christ. By it he looked for pardon through the virtue of His atoning blood. By it he trusted for the acceptance of his person with God, through his Redeemer's righteousness ; by it he looked also for the acceptance of his works and gifts ; and by it he confided in Him for the regenerating and sanctifying grace of the Spirit, to purify those works and gifts. By faith he lived, in the faith of Christ he died, and by that faith though dead he yet speaketh.

He speaks by **THE PRINCIPLES OF THE FAITH HE PROFESSED.** They were those of the gospel of Jesus Christ. The Bible he received as an authoritative revelation of the mind and will of God, and as containing all that is necessary for us to know, on questions of faith and practice. The opinions and reasonings of men, with him, could never outweigh the testimony of God. Neither philosophy nor tradition, the authority of the church nor the dogmas of the schools, the influence of rank and station, nor the caprice and rules of fashion, were with him a sufficient reason for his belief and conduct unless they were supported by and founded on the oracles of God. Its testimony was decisive ; and that had, he consulted not expediency, interest, honor or advantage. His Bible was his counsellor, "the light to his feet and the lamp to his paths." What it taught him concerning himself and his duty, he believed and did ; concerning

Jesus Christ and the way of salvation, he received and embraced; nor did he care who censured and opposed or condemned when convinced of truth and duty from the sacred scriptures. To the humbling doctrines of the cross he gave his full and cordial assent, and found, in his own experience, continued evidence of their truth, confessing and declaring,—that by his sins he had forfeited all claims on God and stood justly exposed to His awful and eternal wrath and curse; that his heart was naturally averse to God and holiness, and needed His grace and spirit to renew and sanctify it;—that the blood and righteousness of Jesus Christ, the eternal and co-equal Son of the Father, were the only ground of his hope toward God and acceptance with Him;—that on the gracious promise of God alone he rested, pleading no merit or worth, no righteousness or virtue of his own as availing for his justification, but whatever he had of these, referred them to the distinguishing and sovereign grace of that God who had made him to differ, by subduing him to Himself, and through His love shed abroad in his heart, making him not ashamed to confess Christ before men, and to give Him the whole glory of his salvation. He acknowledged and felt his obligations to be “perfecting holiness in the fear of God;” and conscientiously aimed and endeavored to do so: not as the condition of his justification; but as the tribute of a heart reconciled to God, introduced into the glorious liberty of His Son, and as preferring holiness and fellowship with Jesus Christ, to sin and the communion of the world. His holiness was not that of exter-

nal forms and religious ceremonies ; nor of the ascetic ; but the benevolence of a heart that breathed love to God and to his fellow men. The doctrines of grace, as they are distinctively called, *i. e.* the statements of Revelation concerning the great facts of the fall and ruin of our race by the sin of our guilty progenitors,—the native and total depravity of the human heart developing itself in selfishness until renewed by the Spirit of God,—the utter inability of man by any sufferings or efforts of his own to atone for his sins and to justify himself before God,—the necessity of regeneration and sanctification, not by baptismal washing but by the Spirit of God,—the infinite sufficiency of Jesus Christ as a Saviour, uniting in one person the divine and human natures, and constituted, by divine appointment, the only mediator between God and man, and the only means and way of a guilty sinner's approach to God,—the imperfection and utter insufficiency of all the works of human merit,—and the obligations of the renewed man, both natural and gracious, to lead a life of holy obedience, were embraced by his faith, not only as the truths in which he had been educated, but as the teachings which he had learned from his own prayerful study of the word of God. His faith formed the vital element of his religion, and having added his life as a testimony to their value and efficiency, by it though “dead he still speaketh.”

HE SPEAKS BY HIS EXAMPLE. It was that of “a conversation according to the gospel.” His whole conduct, from the period of his conversion to God, was an effort to carry out, in all his relations, the princi-

ples of his religious profession. He loved the gospel of the grace of God, and he sought to adorn it by the fruits of righteousness. Integrity and truthfulness, in all his transactions with men, he rigidly maintained. He valued sound principle and the approbation of a good conscience, above the applause of men. His morality was modelled upon a lofty standard, and was as unimpeachable as it was elevated. Nothing dishonorable or low could be alleged against him. His soul abhorred every thing like meanness and trick. He valued truth and right so highly, and his sense of honor was so keen and discerning, that he could not endure injustice and duplicity. Though sometimes brought in collision with his fellow men, amid the perplexities of business, and the mutations of public affairs, his stoic firmness and resolute decision, his steady consistency and undeviating honesty of purpose, secured the respect of those opposed to him, and established a reputation deserving the universal testimony borne to his worth, and the lamentations so spontaneously and sincerely expressed by our entire community. He sought to honor God in his conduct; and God has so honored him, that I do but repeat the general acknowledgment, that as a citizen, but few are left to occupy the position he held, and exert the influence he swayed among us. He was one among the few that made his own impression on others, and left it there.

In the intercourse of social life he was cheerful and generous and kind, and while opposed to every form of dissipation, to all the arts and pleas of intemper-

ance and licentiousness, a rigid censor of the corrupting influence and pretexts of the fashion of this world, and of its vain and sinful amusements, the ball room, the theatre, and the promiscuous dance, he sought, by admonition and counsel, to win their votaries to aspire after nobler delights. His house was open for the rites of hospitality, and his heart for every good word and work.

In the ecclesiastical bodies, of which he was occasionally a member, he promptly took his part, and shrunk not from responsibility. And his judgment and counsels were prized. In his church relations, as a Ruling elder, he cheerfully took part with his brethren in their care and responsibilities; and not grudgingly, but willingly exercised "oversight over the flock of God," anxious that all who "name the name of Jesus" might "depart from all iniquity." As a fellow member of the church he was gentle and condescending, and ready to sympathise with those, in every grade and condition, whose trials and afflictions became known to him. He loved the house of God and prized the meetings for social prayer. The weekly lecture for the exposition of the Sacred Scriptures, and the prayer meetings, whatever were his business avocations, he felt it his duty and delight to attend. The world was not allowed to engross his time and thoughts, nor shut God out of his soul and keep him from cherishing the communion of His Saints. His presence and his voice often served to cheer the hearts of those, who will not allow, the seductive pleas of business to keep them from mingling their prayers and

praise, with them that wait upon Him, and steadily and regularly, as well through the week as on the sabbath, seek religious improvement. In all these things God raised him up to be an example to others and by them he “being dead yet speaketh.”

As he does also **BY HIS ENDURING MEMORIALS.** These are to be found embalmed in the reminiscences of those who enjoyed his acquaintance and friendship, and in the various acts and liberal contributions, prompted, by his public spirit, and by his attachment to the church of God and to the cause of Jesus Christ. The voice of rebuke, the word of warning, the urgent exhortation, the solemn remonstrance, and the suasive appeals made to the ears and consciences and hearts of those to whom they were addressed, yet live in their memories; and whether it be, in the privacy of the family, among the children for whose spiritual and eternal welfare his soul was often sorely burdened, or in the walks of social life, or in the endeared intercourse of church relations, or, according to the promptings of a catholic spirit of more extended fellowship with christians in other denominations, by these and all the other memorials of his love and faithfulness, he “being dead yet speaketh.”

We have thus briefly attempted, and felt it to be our duty, to give this rapid sketch of the character of our deceased friend and brother; not for the purposes of panegyric, or to exalt and honor the man; for were such our design, the lips that death hath sealed, could they again be opened, would be the first to administer stern rebuke; but that we may recount to you, beloved

ed friends, the victories of divine grace, and give the glory, as he was ever careful to do, to that rich distinguishing and sovereign love and mercy of God, which changed his heart, and made him to differ from his former self as well as from others.

A short outline of his history will serve still further to illustrate and confirm the view we have given of his character.

Mr. Robert Stuart was the son of upright parents, who dwelt in Perthshire in the north of Scotland where in 1784 he was born, with whom he spent his minority, and was educated, according to the usages of the Presbyterian church, in its doctrinal belief, and in a religious regard for the Sabbath, a reverence for the Sacred Scriptures as the word of God, and a respect for the ministry of that word as a divine ordinance. It is worthy of particular attention, that in the earlier period of his history, long before his heart was subdued by the love of Christ, these three things operated as habits of action, and threw an influence around him, which followed him into the wilderness, and forsook him not, throughout all the scenes of an eventful life. Although at that time an unconverted man, such was the influence of his early education and his conviction of the wisdom and necessity of the sabbath, that during his journey from the Pacific to the Atlantic, he invariably rested on that sacred day, nor suffered his company to do else. And he has often been heard to say, when commending the sabbath, that mainly owing to that circumstance did he attribute his rapid and successful transit, in twelve months,

from the mouth of the river Oregon to the city of New York.

At the age of twenty-two, being minded to leave his parental abode for the East Indies, at the request of our worthy and venerable friend and brother, his uncle, Mr. David Stuart, then an agent of the Northwest Company in Lower Canada, he came to Montreal; but finding, that, ere his arrival, his respected relative had gone to the coast of Labrador, he followed the counsel he had left for him, and became associated with his friends in connection with the same company; and under the tutorage of a Roman Catholic priest, made himself master of the French language, the better to qualify himself for the commercial life to which he had devoted himself.

Subsequently he entered the office of the Attorney General of the province, and continued in Canada till Mr. John Jacob Astor, having formed the design, of establishing trading posts along the Missouri and Columbia rivers, and especially, of planting a colonial establishment at the mouth of the latter, and of extending similar posts along the Pacific coast, organized "the Pacific Fur Company," when Mr. Stuart, with his uncle, as partners of the firm, sailed in September, 1810; and having doubled Cape Horn and touched at the Sandwich Islands, reached the place of destination, and aided in laying the foundation of a city in the remote northwest, which has since become, connected with the public history, and well known to the people of the United States; the perils and disasters of which enterprise have been recorded

by the pen of our honored and gifted countryman, the author of Astoria.

We refer to but one circumstance, in this period of his life, and that, because it affords an illustration of the kind and watchful care of the providence of that God of whom he then was ignorant, but whose designs of mercy guarded him; and because it subsequently afforded to his own grateful conviction of its truth, the verification in himself of that wonderful restraining grace which He extends, as He did to Ephraim, to those whom He intends to subdue to Himself. "I taught Ephraim also to go, taking them by their arms but they knew not that I healed them." Hos. *xi*. 3.

Soon after their arrival at Astoria, it was arranged that the "Tonquin," the vessel which carried him out, should coast toward the north, and having traded for peltry at the different harbors, touch at Astoria on her return home in the autumn. Mr. Stuart was to form one of the company on board, and had his baggage already on the quay to embark, when some difference having occurred between him and the captain, he ordered it back to the factory, refused to sail with him, and gave place to another. She sailed on the 5th of June, 1811, with a company of twenty-three, including crew, and in a few days arrived at Vancouver's Island, and anchored in the harbor of Neweetee. Through the petulance and obstinacy of the captain, the wrath of the savages, who came to trade with them, was quickly and powerfully excited. He had neglected the instructions given on the subject of admitting them on board, and though warned by the

interpreter, and besought by the partner, who had taken Mr. Stuart's place, to weigh anchor and speedily to sail from the place, he replied by pointing to his guns. The result was, that the Indians in large numbers, having been admitted on deck ; having carried on a deceitful trade, till they had all armed themselves with knives thus purchased ; and having distributed themselves conveniently, at a signal given, uttered the savage yell, and rushed, each one upon his marked victim. A bloody engagement followed, till the savages withdrew from the ship leaving but five of the company alive, who had retreated and fortified themselves in the cabin. Four of these left the ship in the life boat, but falling into the hands of the savages suffered a protracted and torturing death. One wounded man alone remained on the vessel, meditating revenge. The savages next day returned in immense numbers for pillage, when the only survivor of the company seizing his opportunity and setting fire to the magazine, blew up himself and ship and Indians with a tremendous explosion. The providence of God, who foresees all things, preserved Mr. Stuart, when he knew it not, from perishing with this unfortunate crew.

The loss of this vessel, and other causes, rendered it necessary for the colony to send an expedition by land, which was confided to him ; who started with six others, and having, through a dreary and painful journey, traversed the vast howling wilderness, amid perils and privations surpassing the wildest scenes of romance, arrived in twelve months thereafter in

the city of New York. The war with Great Britain at that time existing, and the blockade of that city and of the whole Atlantic coast, frustrated the enterprise at Astoria and threw Mr. Stuart into different scenes.

Having been united in marriage with our beloved sister, who now mourns her irreparable loss ; and having formed new business relations, he removed in 1817 to the island of Mackinaw ; where, for eighteen years he engaged in conducting the commercial enterprise of the American Fur Company, then prosecuting an extensive trade with the aborigines of our forests, from the Lakes to the Rocky Mountains.

The firmness of his natural disposition, which had not been mellowed by the grace of God ; his sternness, decision and energy ; and the degraded character of most of the Indians and *voyageurs* and *coureurs des bois*, with whom he was constantly brought in contact ; and withal his native sense of justice, honor and integrity, rendered him efficient and invaluable as a business man, and gave him a name and influence that commanded general respect and awe. Of the religion which has its seat in the heart, and commences in the regeneration of the man, he had no experimental knowledge. As a lofty man of the world he cared not to seek it ; but rather disdained it, regarding it either as a proof of weakness of character, or as the merest enthusiasm. Nevertheless, educated as he had been in the forms and doctrines of the church of Scotland, he honored and valued the ordinances and rites of christian worship, as preserved and practised in their simplicity by his ances-

tors and countrymen. His religion, however, like that of multitudes, if not of most who have never been renewed in heart by the Spirit of God, and who live after the fashion and manners of the world, was wholly ritual. Its elements were, external morality, doctrinal orthodoxy, prevalent convictions of the truth of christianity as a system of valuable ethics, historical faith, demonstrations of respect for its institutions and consistent professors, and conformity to its general ritual.

There were, however, at that time on the island no religious persons or institutions of the protestant character, which only he had been wont to respect. But like Manoah, who valued the ordinances of divine worship, and sought to have a man of God "to teach (him) what to do unto the child that should be born," he procured, through the aid of the United Foreign Missionary Society, a minister of the Dutch Reformed church, to labor as teacher of the youth and preacher of the gospel, among a population reckless and wild, and wholly devoid of the fear of God in their hearts. After the example of the great woman of Shunem—who said to her husband concerning Elisha, "I perceive that this is an holy man of God, which passeth by us continually, let us make I pray thee a little chamber on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick, and it shall be when he cometh to us he shall turn in hither," II Kings, iv, 8,-9, he took the minister of Christ to his own house, and welcomed him in it as one of his household. But being a

man of the world, and devoted to business, strongly characterised by the bold and lofty spirit of the Highlander, and familiar with the gorgeous scenes of the hospitable tables of "the mighty north-westerners," who, in the feudal state of Fort William, imitated the old feasts in Highland castles, the minister of God was denied all other influence than what was conceded to him on the Sabbath, on which day only of the seven, was he allowed to gather the family for domestic worship. The wisdom, prudence and fidelity of this man of God, quietly and conscientiously discharging his duty, without ostentatious intermeddling and sanctimonious dictation, gradually made its impression. Mr. Stuart became the friend and advocate of temperance and every measure of reform, especially for the welfare of the Indian tribes, and cheerfully assumed much of the labor incident to the subsequent establishment of the Mackinaw mission, under the care of the American Board of Commissioners for Foreign Missions, after that the United Foreign Missionary Society relinquished its stations to them. How much his services in these respects was prized, may be inferred from the honor conferred upon him by the Dutch Reformed Church for the kindness he had shown to their missionary.

God blessed the labors of his missionary servant, and in process of time poured out his Spirit upon the mission. The humbler class were first converted, the men of lofty mien stood aloof, and fortified themselves against the power of the truth. For a time Mr. Stuart was of their number. But the stout

hearts, in the progress of that gracious work, began to relent; and, what deserves particular notice, the men that like him, had welcomed the minister of God, and rallied cordially to his support, and who, in this respect both honored God and His ordinance, although at first ignorant of divine grace, were themselves honored by being made partakers of His grace, and their families being preserved, while those that rejected and despised the minister of God and his preaching, were left unblessed, and their families, becoming the victims of dissipation, were scattered.

During a season of special divine influence in 1828, with which that missionary station was favored, the Spirit of God gave power to His preached gospel and convinced Mr. Stuart of "sin and righteousness and judgment." He felt that something more than ritual holiness was needed in order to become a true christian. It was a fearful struggle, which, as in the moments of christian communion he has related to me, then commenced between the pride of his natural heart and an awakened and guilty conscience. He saw the enmity of his heart against God, and was overwhelmed by the view of his inward, deep and total depravity. He felt that he had all his life abused the mercy of God and been rebellious against Him. He owned the justice of that sentence of God's righteous law, which condemned him to eternal death. He saw that he had no plea to make but that of guilt, that his life had been wholly selfish, uninfluenced by any supreme regard for the honor and glory of God, and that he lay at the feet of his adorable sovereignty

helpless, hopeless, ruined forever, if God, for Christ's sake, did not extend mercy to him. The offers of that mercy through Jesus Christ, though once so mortifying and humiliating to his pride, he gratefully accepted. The truth and Spirit of God prevailed, and the lion became a lamb. Prostrate at the feet of Jesus Christ, he renounced his selfishness and sin; and, in the deep flowings of repentance, cordially accepting pardoning mercy through His atoning blood, he consecrated himself to God for time and for eternity, to be his servant to serve him faithfully, whatever others might think or say or do. Thenceforth the cause of God became the object of his highest attachment. The labor of his hands, the contributions of his purse, were ever ready to advance its interests. The worship of God he established in his house; and the Sabbath was wholly devoted to the interests of religion, in his own soul and in his family, in the Sunday school and in the church. Although exposed to the influence of much worldly company, and thrown of necessity into the society of the gay and the lovers of wine and strong drink, he became the decided, zealous and consistent advocate of temperance, practising and urging total abstinence from all intoxicating drinks. The poor neglected and desolate Indians awakened his sympathies. They were amazed at the change they saw and thenceforth honored and loved him as a father.

The zealous friend and advocate of liberty, he felt keenly the oppression practised on the slave, and ever took especial delight in teaching and helping in

every way the poor fugitives that fled for freedom. And while opposed to all partisan, unconstitutional, and factious methods to rid the country of the awful curse of slavery, he firmly and warmly testified against the evils and sins of this wretched system of oppression. He was ever ready to give counsel to those that were in distress whatever their grade and condition in life. His charity extended beyond the communion of his own church. His heart and hand were ever open to aid and encourage those whom he believed to be embarked in a good cause.

In 1835 he removed to this city, and in 1837 was elected and installed ruling elder in this church. You have known his going out and coming in; and his history among you needs not to be detailed. The circumstances of his decease were as strongly marked as were the great outlines of his life. He was translated without having been made to taste the pains of death. After a week of especial enjoyment in domestic and religious scenes, and without the least apprehension of disease approaching, he retired, on Saturday night, to rest at a late hour. Sleep not invading his frame, and restlessness coming on, he rose on the morning of the Sabbath very early, and seated himself in his chair before the fire. Shortly after his afflicted widow waking, rose and approached him. Supposing him to be asleep she sought to rouse him, but it was the sleep of death. "Blessed are the pure in heart." The hour of his blessedness had come and he ceased to be with us.

With us ! We wrong thee by the earthly thought ;
 Could our found gaze but follow where thou art,
 Well might the glories of this world seem naught,
 To the one promise given the pure in heart.

Yet wert thou blest e'en here—oh ! ever blest
 In thine own sunny thoughts and tranquil faith ;
 The silent joy that still o'erflowed thy breast ;
 Needed but guarding from all change by death.

* * * * *

Farewell ! thy life hath left surviving love
 A wealth of records and sweet "feelings given,"
 From sorrow's heart the faintness to remove
 By whispers breathing "less of earth than heaven."

Thus rests thy spirit still on those with whom
 Thy step the path of joyous duty trod,
 Bidding them make an altar of thy tomb
 Where chastened thought may offer praise to God.

My audience will excuse me for the demand I have made upon their attention and time. I should have done injustice to my own, and I believe the feelings of this church and community to have said less. My object has been to expose to your view what the grace of God can do, in making him to lead the life of a faithful christian, who truly and fully consecrates himself to Him, and in reliance on his precious word goes forward promptly, habitually, and conscientiously to discharge his duty toward God and toward man. The same grace, that was mighty in him through the faith he reposed in the blood and righteousness and promise of Jesus Christ, may be as efficacious in you beloved hearer. Your heart will not and can not find rest and enjoyment till it confides in Jesus Christ ;—your life will not be thoroughly reformed, and your obedience acceptable to God, till you are born again.

No mere change of purpose will graciously reform your character, unless renewed by the Spirit of God into the image of Jésus Christ. Your purposes and promises, your repentings and resolutions, will all prove unavailing, till you are united by faith to Jesus Christ, and washed and justified and sanctified in His name and by the Spirit of our God. Your hopes are all baseless and vain, unless they are founded on the sure word and promise of a covenant keeping God. Your religion will be all selfish, and unacceptable with Him, unless God in Christ and His glory, be the great objects of your choice, your preference and pursuit, and you prosecute them above all rival and opposing interests and claims. These things, though dead, our departed friend yet speaketh. I beseech you so to hearken to the warning voice, that you may make your peace with God, and be found in Christ, prepared for the summons of death, which may, for ought you can tell, come to you as suddenly as it did to him.

To his bereaved family I have naught to add, to my private counsel, but my prayer, that his mantle may fall upon his sons. Beloved youth : How aggravated will be your condemnation, if, with his example before you, you should fail to follow in his steps ! Has God found it fitting to speak by bereavement, as He never spoke before, and by his death give point, solemnity, and enduring power to admonitions unheeded and forgotten ? See to it, that His voice in this chastisement, be not neglected, but that, if it were possible to increase your father's joy in heaven, it be done, by your cordial acknowledgment and faithful service of that God and

Saviour, whom he delighted to honor and who has so signally honored him.

To my fellow citizens I would say—see what a blessed thing it is to be a faithful christian—a true servant of Jesus Christ! If any of you have not learned to value His service for itself, be persuaded to estimate it by its end. The honors you pay to his memory—the testimonies to his worth you hear on every side—the tribute of respect, so universally paid, by the population of two great cities, are the award, which God in His providence has secured for his faithful servant. It was by faith he obtained witness that he was righteous. See to it that ye have like precious faith. How blessed to have God to say to you, as he did to him, “Thou hast found grace in my sight!” Be it yours to live, so as to please God, and death can never take you at fault. Come suddenly, without warning, or slowly, with full notice of his approach, if found in Christ, all will be well. Dying will be but going home—passing from a vale of tears to a world of delight—escaping from earth to Heaven.

To the officers and members of this church, I would affectionately say. It is the first breach that God has made in our eldership for thirteen years. He has smitten down a captain of the host. There is meaning in the deed. On you, the officers that remain, He has rolled increased responsibility. He expects much from every one of you, and has sounded the loud note of warning “prepare to follow.” “What thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the

grave to which we haste." Be ensamples to the flock, and take the oversight thereof willingly and not grudgingly. Your office is not one of human institution, but of divine appointment. You have not merely covenanted with this people, but with God, that you will serve Him faithfully. What manner of persons then ought you to be, in all holy conversation and godliness, looking for and hasting unto the coming of the great day of God. May God grant you grace to be faithful, that you may receive the "crown of righteousness which the Lord, the righteous judge, shall give at that day unto all them that love his appearing."

On you too, members of this church, He has laid increased obligations. You see what grace can do. You see what it is to be a firm, consistent, decided, faithful christian. You see also what the precious doctrines of the cross, and the faith that clings to Jesus Christ, and trusts wholly and fully to Him for acceptance with God, and pleads no merit of its own, can accomplish, and how blessed are they that maintain their faith and service to the end. How unreasonable, how guilty, and dangerous, for any one either to quit the service of God or serve him feignedly, dejectedly, or but in part! Oh, the treacherous folly of such apostacy! It is to cast reproach upon Christ and his service—an iniquity the greatness of which we can not estimate! See to it, beloved friends, that your hearts are right with God. He speaks in solemn tones to each and every one. Let not the world engross your thoughts. Be not absorbed in its business. See to it that its cares, its wealth, its honors, seduce

you not, nor neutralize your christain profession. Baulk not in the service of Jesus Christ. Grudge not what He requires. Delight to do His will. Devote yourselves to His glory. Make it the supreme and steady object of your pursuit. Live for Him. Let Him be the charm of your life, and you will not, need not, fear to die. Death will be infinitely greater gain, than all the fortunes you can amass or honors you can win. The time, the way, the circumstances, of your death may safely be left in His hands. Why should we perplex ourselves about them? Only see to it that you are, and live, in readiness for it. If ever an admonition came, with solemn point and power, it is the death we all lament. Its voice proclaims with awful emphasis, "Be ye also ready, for ye know not the day nor the hour when the Son of Man cometh."

God call'd him home.

And he, of whom I speak, stood up alone,
And in his firm fidelity wrought on
Until his master call'd him.

Oh, is it not a noble thing to die
As dies the Christian with his armor on?
What is the hero's clarion, though its blast
Ring with the mastery of a world, to this?
What are the searching victories of mind—
The lore of vanished ages? What are all
The trumpeting of proud humanity,
To the short history of him who made
His sepulchre beside the King of Kings?











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